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tells us, "to be a popular account of St. Francis of Assisi, of his ideal and his attainment, relieved on a background of history essential to its full understanding." This purpose is fully realised and indeed some of the chapters which describe the later years of the saint's life deal with some matters of interest more fully than is done by M. Sabatier. It should be added that the volume has a number of charming illustrations, especially of the frescoes of Giotto at Assisi and elsewhere.

With these books in our hand we are able to get a wonderfully clear insight into the best side of the religion of the Middle Ages, and we are enabled to realise afresh that amid all their outer differences the saints of the earth are one at heart.

SYMBOLS AND IDEALS.

BY REV. H. H. MOORE, M.A.

THE great philosopher of antiquity, who taught and meditated in the olive grove of the Academy—and in whom culminated the speculative wisdom of Greece—Plato, the broad-browed—held as his most distinctive and prominent doctrine, that in Heaven existed the eternal archetypal ideas of which all mundane things are but imperfect and transitory images or copies. With the limited powers of the naked eyesight of reason, Plato saw but a dim and distorted vision of a truth which we Christians, employing the telescope of Faith, are able to see clearly, in its full orb'd beauty and distinct proportions. On the authority of Divine Revelation we know that the things which are seen are faint and transitory symbols of the things which are not seen, which are the eternal realities. The visible and the invisible, the natural and the supernatural, the material and the spiritual, answer each to the other. As Milton says:—

"What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought."

He Who is the Creator of both worlds—the world of sense and the world of spirit—and Who saw the end from the beginning, preordained this harmony. The law which He prescribed to Moses—"See that thou make all things according to the pattern shown to thee in the Mount"—by that same law He conditioned His own absolute will and ordered the plan and method of His own creative works, fashioning the world of Nature on the lines of the Spiritual Creation. The whole material world is an adumbration of the mind of God, a shadow pointing to the sun behind. It is a physical Epiphany of His divine attributes; it is the outward garment which at once reveals and hides His Person; it is a luminous Shechmah radiating the glory which it enshrines; it is a great book of symbols in which God has embodied His thoughts in material forms. Nature is more than it seems to the bodily eye and the scientific mind. It has a soul as well as a body. Besides the utilitarian purposes which its forces, laws, and phenomena subserve, it is also constituted to be a teacher and interpreter of the truths and conditions of the Spiritual world.

"The world shines a mirror its Maker to show,
And Heaven views its image reflected below."

In fact, Nature is God's own system of hieroglyphics in which He symbolises and illustrates the spiritual verities which He wishes to teach to His human children. It is to this harmony between the two worlds of spirit and matter, which is due to their common origin in the same Divine mind, that we are indebted for the beautiful parables of our Lord which He used in illustration and confirmation of His teaching, and for the many striking types and emblems of His Person, office, work, and relations to us, under which He is represented in the Bible. The analogies on which these comparisons are based are not mere accidental, arbitrary, fanciful resemblances, but there is an essential, intentional correspondence in the nature of the things compared. The lilies of the field, the fowls of the air, the fish of the sea, the seed of corn and all the processes of its sowing, germination, culture, growth, and harvesting, the shepherd and the flock, the fountains and streams of water, the daily bread, the vine-tree,—all the simplest things of Nature and scenes of daily life could not have been made the vehicles of teaching the deep things of God, unless they had been primarily and designedly constituted to serve this among other purposes. The sun as the dominant ruler of its system of dependent worlds, giving forth heat, light, and actinism, evoking and sustaining life, could not be so striking an emblem of Christ, the life and light and ruler of the world of humanity, unless it had been ordained thereto. The air, with its invisible and all-pervading presence, its freedom and power of motion, its purifying and vivifying effects, could not represent the attributes and functions of the Holy Spirit so closely,—the seed passing through the form of death to a fuller life could not prefigure the Resurrection,—had not these purposes formed part of the original plan of Creation in the Divine mind. We know not rightly what Nature is if we apprehend only her scientific aspect, and forget that her utilitarian purposes are subsidiary to her spiritual ministry. As Carlyle says, "All visible things are emblems. What thou seest is not there on its own account. Matter only exists to represent some idea and to body it forth." If we thus regard Nature in its symbolical character, how much will our conception of it be exalted! Every natural object will be associated with lessons of Divine wisdom. Every spot will be holy ground, the gate of

Heaven, the house of God. The material will be spiritualised, the spiritual will be naturalised and made clearer to our vision,

"Earth crammed with heaven,
And every common bush afire with God."

Men do not think enough of the important part which God has assigned to these analogies as a factor in the education of the immortal spirit. As Trench says, "Analogies assist to make truth intelligible, and to present it more vividly to the mind." Therefore no kind of teaching is so instructive and interesting as the analogical. Language itself is mainly figurative. Our nominal words were originally metaphors, our letters hieroglyphs.

But perhaps nothing shows more strikingly the value which God attaches to symbolism as a feature of His works, and as an instrument of education for mankind, than the fact that over and above the symbols of Nature, He created a new and special class of symbols on purpose to prefigure and represent to His chosen people the great scheme of Redemption which was to be more fully revealed and realised under the Gospel dispensation. Everything in the Jewish economy was symbolical. The pattern after which Moses was to make the Tabernacle was shown to him on the Mount, and every detail, even the minutest, of its plan and appointments, its materials, its articles of furniture, its colours, its numbers, were all symbolical of religious truths, and shadowed forth some spiritual lessons. The whole of the complex sacrificial system of Judaism, and all its institutions and ordinances, were all symbolical of the corresponding facts and truths of Christianity. The history of the chosen people was symbolical. The deliverance from Egypt, the passing over of the Israelites' houses, the crossing of the Red Sea, the wilderness wanderings, the brazen serpent, the manna, the rock in Horeb, the passage of the Jordan, the settlement in Canaan—were all symbolical. In fact, it is no exaggeration to say that no one can realise the full force and manifold aspects of Christian doctrine who has not made a careful study of the symbolism of the Jewish economy and history.

But it is in the world of Humanity that the element of symbolism reaches its widest scope and highest significance. This is, of course, an essential consequence of man's nature

and condition. The book of Divine Revelation opens with the announcement of two grand truths. The first is that God is the supreme Being and the Creator of all things. The second is that man is made in the image and likeness of God. Here then we have God's own declaration of the symbolical character of man's nature and condition. He is not merely human and mundane, he has a Divine origin and relationship. He is of the same order of Being as God Himself, and he partakes of the Divine nature in a sufficient degree to be a representative and miniature copy of God. Imageship is man's highest destiny and honour. It is the secret of his greatness. It is of such pre-eminent importance in God's estimation that His own Son died to restore that divine imageship. This symbolical character of man's nature and life then is not a mere idle speculation of philosophy, not a mere dream of poetic fancy, but a revealed truth. With what awful dignity is man's nature invested when it is ordained to be a copy, however faint and imperfect, of God himself! But the question suggests itself—"in what respects is man made in God's image and likeness?" First of all, in his intellectual nature. God is the supreme mind, and it is as an image of the Divine mind that man possesses intellectual powers of the same kind, however inferior in degree. It is by means of these intellectual faculties that he can acquire knowledge, can reason, invent, create, imagine, remember. It is by means of his reasoning mind that he can discover and subdue the powers and resources of nature to his use. And in the processes of scientific investigation he traces the workings of an orderly, designing mind akin to his own, and finds that he himself is intellectually an image and likeness of the Divine mind. By virtue of this Divine imageship he has put the sun and its planets into the balance and ascertained their weight. He has scaled the heights of heaven and cast his plumb-line into the abysses of space, and discovered that end there is none to God's universe. He has made the earth's orbit his base-line and calculated the distances of the stars. He has measured the velocity of light, and by means of the spectroscope made every ray from the distant stars and nebulae render up the secret of their composition. He has tracked the processes of the evolution of worlds from the elemental world-stuff of the

nebulous stage to the desolation and death of the lunar stage. He has almost annihilated time and space by yoking the giant "steam" to his cars and ships, and by bridling the lightning and making it his messenger.

Nevertheless it is not in these intellectual achievements, splendid though they be, that he most fully and strikingly proves his divine imageship. No, it is in the sphere of his moral character that his kinship and likeness to God shine forth most truly. Man has the same kind of ethical nature as God. He has the faculty of discriminating between right and wrong, of recognising moral law, and of feeling moral obligation, of loving and practising righteousness and holiness. Whatever of moral goodness, beauty, and truth we find in man, they are imperfect likenesses of the same attributes existing eternally and perfectly in the character of God.

There is yet another aspect of man's nature which is eminently symbolical of divinity, and that is His social relationships. God is not a single, individual Being, but three Persons. His nature is not simple, but manifold, complex. He is not a solitary, but a social Being. In the unity of the Godhead there is a Trinity of Persons. Therefore the nature of God admits of inter-relations and inter-communion between the three Persons. The first Person eternally exists as Father to the second; and the second Person consequently also eternally exists as Son of the first Person; and the third Person eternally exists in that form of relationship which is termed "proceeding from the Father and the Son." Also, either from some necessity of the Divine Nature, or by the mutual agreement of the three Persons, the Father is constituted the fountain of authority, and the second and third Persons render free and loving assent and obedience to His will. Besides the varied relationships in which the three Persons of the Godhead exist as regards one another, there are also the various relationships in which they stand towards us men. All these manifold relationships attaching to the three Persons of the Godhead are the divine prototypes to which we find corresponding likenesses in man's social relationships to his fellowmen. Let us take some illustrations. The priest, as an ambassador of God, proclaiming His message of salvation, as a living channel for dispensing the divine grace and blessing, is, in an inferior degree, a representative and likeness of the Son of God, Who

was constituted a mediator and channel of grace between God and man. The relationship and authority of an earthly father are symbolical of the Divine Fatherhood, and derive from it their sacred character and peculiar claims to reverence. The relationship and obedience of children have a symbolical resemblance to the Sonship of the Second Person of the Holy Trinity. The union of husband and wife is symbolical of the mystical union betwixt Christ and His spouse, the Church. In all the forms and representatives of human work and service, the builder, the architect, the engineer, the artificer, in fact, in every man who does an honest and useful day's work, we see likenesses on a small scale of the great architecton of the universe, of the omnipotent engineer of the mechanical world, of the Divine master builder Who made all things both in heaven and earth. Again, we see in the sovereignty of earthly rulers an image of the eternal and universal sovereignty of the King of Kings and Lord of Lords. *Rex Regum. Dominus dominantium.* All kingship, not only over the natural creation, but over his fellowmen, is a prerogative that belongs to man only by virtue of his Divine imageship. Kings wear crowns and sit on thrones, and wield the powers of government, as representatives and reflections of their Divine over-lord, who sits on the throne of His majesty in heaven. In the person and office of the Sovereign is vested the ultimate authority in all the functions and departments of government. The sovereign is the supreme executive, the supreme legislative, the supreme judicial authority in the State. Under the constitution of a limited monarchy, like ours, these functions may be shared with correlative and coordinate members of the body politic, or may be deputed to subordinate authorities; nevertheless the final sanction must proceed from the monarch. The Sovereign is also the fountain of honour, conferring titles, dignities, and offices on whom he wills. In all these respects the earthly sovereign symbolises the Supreme Ruler of the universe, Who is represented in the book of Revelations as wearing many crowns, to signify the universal extent and variety of His sovereignty over all departments of life, as well as over all nations and kingdoms. Under our constitution the judicial functions of the sovereign are devolved upon the judges appointed thereto. Entrusted with this power and responsibility they act as deputies and representatives of the sovereign.

But as the sovereign, in his capacity of the supreme judicial power in the state, is a representative of God, the supreme King and Judge, so the judges whom the sovereign appoints as his assessors thereby share his representative character. They are not only officials of the State, but also representatives and likenesses of the Supreme Judge. Their office is symbolical of the Divine Judgeship. Their earthly tribunals to which lawbreakers are summoned for examination and trial are likenesses of the dread tribunal of God. Every Assize that they hold is a prophetic figure of the last Assize before the great White Throne on that

"Great Day for which all other days were made."

These Divine affinities of their office consequently lay upon them the solemn responsibility and obligation that the justice which they dispense shall resemble the Divine justice in its impartiality, equity, and purity. The relationship of parents—and of teachers also, for they are deputies of parents—is an earthly likeness of the Divine Fatherhood, and in their treatment of their children they have as their ideal the wise, tender, patient love wherewith the All-Father loves His children. They are to copy Him, as far as may be, in the principles on which they conduct the training of the children whom God has given to them as His deputies. Love rather than fear is to be the basis of their influence, yet they are not to forego or weaken their claims for the reverence due to their authority, nor with unkind fondness to spare the strict discipline which true love imposes as a needful condition of the child's real welfare. Both before themselves and their children they must keep ever in view that the lesson of supreme importance to be learned in the School of Life is Wisdom—which consists in knowing, loving, and obeying the will of God. Not the acquisition of knowledge, wealth, or power, is to be held out to the young as a sufficient and legitimate end in itself, but they must be taught that all talents, aims, and efforts are to subserve the cultivation and development of character—character moulded after the model of the Perfect Exemplar of humanity.

We see then that the symbolical character of our life and of its relationships and offices, is no mere poetic fancy, no mere barren sentiment, but a vital truth that has the closest and

most practical bearing on every detail of our daily actions and conduct. For, as we have seen, it is, in the first place, an inspiration and mainspring of duty. We shall never live up to the heights which the soul is competent to gain, unless we have first of all a great ideal. Even in building a house or constructing a machine, man must first have a plan or model of it in his mind or before his eyes, and must work after it. The pattern after which we should build the tabernacle of our life must be the pattern shown in the Mount, planned by God Himself. Plato says, "On a certain day all the Gods mount to the topmost heaven and gaze upon the realms of pure truth, and all noble souls that can do so follow in their train; and gaze upon the fair outlook; then they sink to earth, and all the worthiest part of their lives thenceforward is but the endeavour to reproduce what they have seen; their highest moral achievements are wrought by the powers of remembered truth." Plato had an intuition of a truth which is one of the fundamental principles of revealed religion, viz., that we must find our human ideals in heavenly realities; we cannot rise to the heights of which we are capable unless we keep ever before us the vision of the pattern which God has shown us in the Mount. It is a Divine, not a human standard of perfection that we are to set before us. We are to do earthly things after a heavenly fashion. It is in proportion as our life is a transcription of the Divine ideal that it acquires a Divine significance and likeness. And thence follows the second result of recognising the symbolical character of our life. Everything belonging to our life is thereby redeemed from the mean and commonplace, and is transfigured by the Divine glory of which it is the earthly medium. As the stained glass windows of a Cathedral look dull and dingy when seen from the outside, but glow with beauty and richness of colour when seen from within, so our life is redeemed from the mean and commonplace when the glory of the heavenly vision irradiates it. The truly profane person, the typical Esau, is he who looks at life from the earthly and sensual side and is blind or indifferent to its symbolical character and spiritual affinities. It is only when

"Men have gazed on heavenly secrets,
Sunned themselves in heavenly glow,
Seen the glory, heard the music,
That they're wiser than they know."

THE EDDINGTON FOOTBALL MATCH.

BY G. KNOLLYS BLOGG.

THE date for the long expected football match between the Classics of Eddington and the Moderns of Harborough was at last fixed, and at both schools excitement ran high over the coming event. This was not merely on account of the different scholastic side of the teams, for neither bore each other any rivalry by virtue of their learning, but rather that all things pointed to this event as a fair and remarkable trial of strength. The Moderns, perhaps with justice, prided themselves on their strength and larger build, and the palm might possibly be awarded to them on this score. But the Classics, or Ancients, as they were more commonly called, were cunning, possessing unusual quickness in their three-quarters, and among the many who witnessed their play and who were considered judges their passing was much commended. Hudson also, their back, was alert as a needle, watching every movement of the game with that quickness of perception upon which success so largely depends. He could tell to the moment when any run appeared dangerous. He awaited his man with such dexterity that often, when he seemed eluded and a try scored, he had saved his school by a skilfully effected manœuvre. But the Moderns were prepared for him and determined to work up their forwards, in whom their strength chiefly lay, and to try the policy of rushing the game. In this respect they gave promise of success, and as the day approached and each man of them seemed fit for the encounter, they began to feel, that with average luck, the day would be theirs.

The Ancients, however, rather adopted the line of lying low. Not that they did not prepare for the event, but the character of their play they attempted to keep secret. But many a third and fourth form boy, seeing Hudson and his colleagues closeted together, contrived to gather some fragments of the subject under discussion, and looked far ahead to that time when he also might be one of those select few who held the athletic honour of the school in their hands. Possibly from one of these youngsters the whisper went round that the fight that was impending was to be a great one.